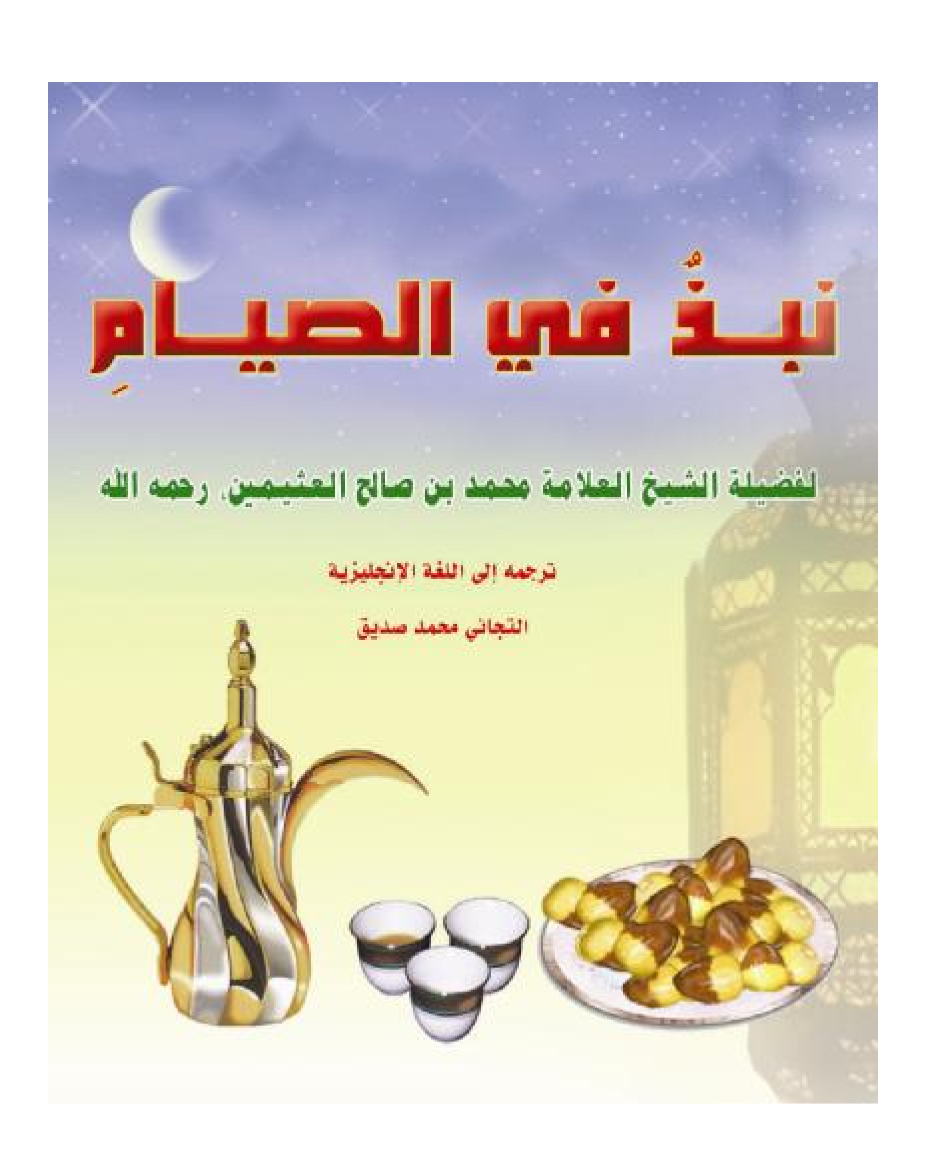

نبذ في الصيام
لفضيلة الشيخ العلامة محمد بن صالح العثيمين، رحمه الله
ترجمه إلى اللغة الإنجليزية
التجاني محمد صديق



لفضيلة الشيخ العلامة

محمد بن صالح العثيمين- رحمه الله.

Brief Notes on How to Observe the Fast During the Month of Ramadhan

By his eminence: Shaikh
Muhammad bin Salih Al-Othaimeen

(*May Allah the Almighty shower His Mercy upon him*!)

All praise is due to Allah, the Lord of the worlds; and may Peace and Blessings of Allah be upon our Prophet Muhammad, his honourable household and all his companions! To proceed:

These are brief notes on how to observe the fast (in Ramadhan), its ruling and the categories of people in (i.e. regarding) it; and other benefits in brief.

1- Fasting is worshipping Allah the Almighty by refraining from all that are fast breakers; from dawn until sunset.

2- Observing the fast during the month of Ramadhan is one of the great five

Pillars of Islam. The Prophet ﷺ (P.B.U.H.) said {Islam has been built on five Pillars, to testify that there is no god worthy of being worshipped except Allah and that Muhammad is the Messenger of Allah; and to establish Prayers perfectly and give Zakat (poor-due), and to observe *Saum* (the fast) during Ramadhan and to perform Hajj- if you can afford it.} agreed upon.

قال النبيُّ ﷺ:{ بُنِيَ الإسلامُ على خمسٍ شهادة أن لا إله إلاَّ الله و أن محمداً رسول الله و إقام الصلاة و إيتـــاء الزكـــاة وصوم رمضان و حج البيت الحرام.} متفقٌ عليه.

People, in regard to fasting:

1- Fasting (in Ramadhan) is obligatory for every Muslim who reached puberty and he is sane, able and residing.

2- The disbeliever does not have to fast, and he should not compensate (by fasting the missed months) when he embraces Islam.

3- The young one who has not reached puberty yet, is not obliged to fast but he should be ordered to try it so that he may become accustomed to (fasting) it.

4- The insane is not supposed to fast in Ramadhan or to feed (in recompense) for it, even if he is an adult. And so are the queer and the old one who do not distinguish.

5- The one who is unable to fast for a permanent reason such as old age and senility, or suffering from an incurable disease, should feed an indigent (a poor man) for every missed day.

6- Anyone who suddenly becomes sick and fasting becomes difficult for him, can break his fasting, but he should fast the missing days when he becomes well again.

7- The pregnant lady or the fostering one, if it became difficult for them to fast, or if they feared that their babies might be affected, then they can break their fasting; and recompense when it is

easy for them and the fear (for their babies) has passed away.

8- The woman who is menstruating and the one who has given birth to a child and still in a postnatal period, must not fast during these periods. Yet they should compensate later on by fasting equal number of days for the missed ones.

9- The person who is obliged to break his fasting so that he may be able to save a drowning one or one who caught fire, can do so and then compensate.

10- As for the person who is on journey, it is up to him to fast or break his fasting and then he should

compensate later on. This holds true whether the journey was temporary, like going to perform Umrah, or permanent such as taxi drivers- these can break their fasting as long as they are away from home.

The things that cause the fast breaking (i.e. fast breakers):

- If the person who is fasting takes anything of the fast breakers forgetting, unknowingly or forced to do so, then his fasting is still valid; Allah the almighty said:﴿ Our Lord! Punish us not if we forget or fall into error.﴾Q.2: 286.

يقول تعالى:- ﴿ ربنا لا تؤاخذنا إن نسينا أو أخطأنـا﴾ البقرة: ٢٨٦

- And He said: ﴿… except him who is forced thereto and whose heart is at rest with Faith…﴾Q.16: 106.

و يقول عزّ و جلّ:﴿ إلاّ مَنْ أُكْرِهَ و قلبُه مُطْمئِنٌ بِالإِيمانِ ﴾ النحل:١٠٦.

*And He said: ﴿And there is no sin on you concerning that on which you made a mistake, except in regard to what your hearts deliberately intend.﴾Q.33:5.

و قال تبارك و تعالى:﴿ و ليس عليكم جناحٌ فيما أخطأتم به ولكن ما تعَمَّدتْ قُلُوبُكمْ.﴾ الأحزاب:٥

* So if someone forgot and ate or drank, his fast will not be nullified because he forgot that he was fasting.

* And if he ate or drank thinking that the sun had already set or dawn had not yet shown in the horizon, then his fast won't be nullified because he was ignorant.

* And if he did some gargling with water and then some water entered into his throat unintentionally, again his fasting won't be nullified because he didn't do it deliberately.

* And if he had a wet dream in his sleep, his fast will still be valid because the dream was involuntarily done.

The Fast Breakers are eight and they are:-

a- Sexual Intercourse: If it is done during the day in Ramadhan, by someone for whom fasting is obligatory then he has to make a great expiation along with the compensation. And it (i.e. the expiation) is freeing a neck (slave). If he couldn't find, then he has to fast for two consecutive months. And if he couldn't even do this, then he has to feed sixty poor people (indigents).

b- Ejaculation while one is awake through masturbation, kissing or embracing.

c- Eating or drinking whether it (i.e. the thing eaten or drunk) is useful or harmful; like smoking.

d- Injection with nutrient liquids that may substitute for food. Because it is, more or less, eating and drinking. But the injections that do not give nutrition do not break the fast whether they are injected into the muscles or the veins; and whether the injected person finds its taste in his throat or not.

e- Injecting blood; for instance someone was bleeding and he was injected with blood to substitute for the blood that was lost by bleeding.

f- The coming out of blood through menstruation or delivery.

g- If blood comes out through cupping (*Hijamah*) process- i.e. curing someone by making him bleed. But if blood comes out involuntarily, such as nasal bleeding, tooth extract and the like, then it will not break the fast; for this is neither a bleeding therapy nor implied in its meaning.

h- Vomiting, if it is deliberately done; but if is involuntarily done then it will not break the fast.

Some Benefits:-

1/ It is permissible for the one who is observing the fast to make the intention if he is in a state of *Janabah* (sexual discharge) and then he can purify himself (by taking a whole bath) after dawn, (yet before dawn prayer).

2/ The woman who is ridden of the menstruation or delivery blood before dawn, has to fast even if she hasn't taken a whole bath except after dawn.

3/ It is permissible for the one who is observing the fast to have his tooth extracted and to cure his wound and to have ear or eye drops. And that will not

break his fast even if he tasted (the drops) in his throat.

4/ It is permissible for him who is observing the fast to clean his teeth by a tooth brush at the beginning of the day and at the end of it; and this is a sunnah for him just like the times other than Ramadhan.

5/ It is also permissible for the fasting person to do what will lessen the heat for him or quench his thirst, like washing his body with water or using an air conditioner.
6/ Also the fasting one can spray into his mouth what will lessen for him the shortness of breath caused by the pressure or by another thing.

7/ And it is permissible for him, who is observing the fast, to wet his lips with water if they became dry or to rinse his mouth with water if it dries; without gargling.

8/ It is considered as sunnah for the fasting one to delay the (*Sahour*) the last meal until just before dawn and to make haste to take his breakfast just after sunset. He should start his breakfast by taking fresh ripe-dates ; and if he couldn't find then by eating dates, or if otherwise then by mere water. Or by eating any *Halal* (permissible lawful) food; but if he couldn't find anything then he just makes the intention in his heart that he has broken his fast until he finds something.

9/ It is sunnah for a fasting person to do a lot of obedience and to keep away from prohibited things.

10/ The fasting person should observe his obligatory deeds and keep away from all that is illegal: he should pray the five prayers at their specific times and to perform them in congregation, and to stop telling lies, backbiting and cheating and dealing with usury, and to avoid every bad deed or saying, Allah prohibited him from.

قال النبيُّ ﷺ:(من لم يدع قول الزور و العمل به و الجهل فليس للهِ حاجة في أن يدع طعامه و شرابه.) رواه البخاري

The Prophet ﷺ (P.B.U.H.) said:{If a person does not refrain from lying and indecent activities, Allah, does not want that he should abstain from eating and drinking.} Related by Al-Bukhari.

And all the praise is due to Allah the Lord of the Worlds, and may Peace and Blessings of Allah be upon our Prophet Muhammad, his honourable household and all his Companions.

Written by his eminence, Shaikh Muhammad bin Salih Al-Othaimeen- May Allah Shower His Mercy upon him- on Sha'ban the16th. 1401 (H).

Translated by:- Tijani Muhammad Siddieque

Communities Guidance Section of Tabuk